VOL. XVI. NO. 8.

THE American Missionary.

"Go ye into all the World and preach the Gospel to every creature."

MISSIONS & SCHOOLS AMONG THE FREEDMEN AND ABROAD.

He hath sent me,..to preach deliverance to the captives...to set at liberty them that are bruised.

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American Missionary.

VOL. XVI. AUGUST, 1872. NO. 8.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

ENCOURAGING TESTIMONY.

We thank the writer of the following sketch for unsought but valuable testimony he gives to the self-denial of our teachers and missionaries, and the success of our schools and churches. We only wish that more of the good people of the North would, when South, visit these schools and churches. They would cheer these earnest workers who find little sympathy among the white people of the South.

MONTROSE, Pa., July 5, 1872.

While spending several months at the South last winter and spring, engaged as Bible agent and missionary, I had the pleasure of visiting several of the schools established by the American Missionary Association, and am happy to add my testimony to that of others to the importance and utility of these admirably conducted institutions.

SAVANNAH—SCHOOL AND CHURCH.

The first school I visited was that known as Beach Institute, Savannah, under the charge of Mr. and Mrs. A. N. Niles, aided by an efficient corps of lady teachers, educated at our best northern seminaries. Here I found some 350 colored pupils making good progress in the various elementary studies, and some entering upon the higher English branches.

I was much gratified to find a prosperous church connected with the institution numbering a hundred members, under the pastoral charge of Rev. Robert Carter, a colored minister of more than ordinary ability and culture.

A COLORED PUPIL TEACHING.

On one occasion while exploring an unenlightened region on the banks of the Oconee in Middle Georgia, I was surprised to find there a flourishing colored school taught by a mulatto girl apparently some eighteen years of age, She had eighty scholars under her charge, and the correctness with which they repeated various passages of Scripture, and the promptness with which they responded to the questions I put to them showed that they had been under good discipline. I learned on inquiry that their teacher had been a pupil at the Atlanta University, and that she was expecting to return there to prosecute her studies. If your institutions shall send forth such teachers, as I have no doubt they will, to various parts of the South, it will not be long before in the thousands of humble homes of the freedmen will be found those able to read the word of God.

SELF-DENYING TEACHERS.

The school at Thomasville, Ga., under the direction of Miss Lee and Miss Graves, I found also doing a noble work. At Bainbridge I visited a large school under the sole charge of Miss P. a very estimable and earnest Christian worker from Utica, N. Y. She had expected some aid from the State, but being disappointed in this, had continued faithfully at her post, not only giving

her time and labor to this truly missionary work, but paying some seventy dollars or more from her own private resources to sustain the school. I hope that some of our benevolent friends will see that she is fully reimbursed both for labor and money thus expended.

FLOURISHING SCHOOLS.

I was very much interested in the large and flourishing school of nearly four hundred pupils, at Jacksonville, Fla., under the care of the Misses Williams who were wielding a great influence for good by the thoroughness and fidelity with which they discharge the arduous duties devolving upon them.

Also visited the Avery Institute at Charleston, S.C., under the superintendence of Mr. Warren. And here too, I was much pleased with the thorough discipline and order which prevailed. I visited the several departments in detail, and in one room where a class in geography was reciting a lesson on Egypt, I remarked to them that I had visited that country while a missionary in the East. This led to a series of questions from the pupils in regard to the customs, state of society, &c., in those lands, evincing a degree of discrimination on their part, which speaks well for their future progress and success.

CHURCH IN CHARLESTON, S. C.

Here, too, I found my old friend and classmate Rev. J. T. Ford, pastor of a colored church, worshiping in a new and beautiful chapel, which had been erected as the result mainly of his own enterprise, and I doubt not that in this self-sacrificing labor to which he has devoted himself he will be instrumental in the conversion of souls and in the strengthening of the Redeemer's kingdom in this important community.

But not to prolong this letter to an undue length, I will say in conclusion that I became convinced that the A. M. A. by means of its numerous schools, institutions and churches at the South, is doing there a noble missionary work, a work which has not yet been as thoroughly understood and appreciated as it deserves to be, but which I hope will ere long receive from the Christian public a fuller encouragement and a more generous support than has hitherto been extended to it.

Truly yours,

J. L. LYONS.

GEORGIA.

Observations in School—Tribute to the Teachers.

From a communication of Bro. Clark's we select a sketch of his observations taken from the teachers' platform, and also a richly deserved testimonial to the laborious and now tired teachers. We hope his appeal for a cordial welcome for them at the North is not needed, but if it is we second it with all our hearts.

ATLANTA, GA., July 1, 1872.

SURVEY FROM THE PLATFORM.

It's a pleasure to look around the rooms into the faces of the pupils, and think of the good work being done here and in so many parts of the South, and of what has been already accomplished. While the teacher is hearing recitations, and big scholars and little are making good and bad figures on the blackboard, and boys and girls in their seats are occupied with slates and books, one can, from the platform, make a distant examination of them, compare them with white children, note the progress made, and try honestly, with missionary eyes, to see what is their real character, and of what they give promise, and what return is being made for money expended and the teachers' years of toil.

There is little in the shape of the head, or the contour of the face, or the shade of the complexion, by which to measure the pupil. There are ugly heads enough, and shapely ones. There are blank, stupid, animal faces, and handsome, thoughtful, good faces. Some of the almost white are quite expressionless — some of the blackest

most intellectual. Some who have been long at school stammer and halt and make the most incorrect replies. Others in a few months, commencing with the primer, have just walked along through their books, and found learning the easiest thing in the world. As a scholar commenced speaking I would "take him in" at a glance; but a few moments showed me that I had been taken in myself. Those who promised least often excelled.

DESERVED TRIBUTE TO THE TEACHERS.

The schools are over, and the teachers are going home tired. At this season they are usually pretty near the breaking-down point. They do a credit business. Little is being paid in, while many a draft is made upon their treasury during the long school term. They do not move so quickly as last fall, nor speak with the same energy. Without banking, their fires are burning low. Yes, the teachers are tired. Those who think otherwise should come South this fall, and by midwinter or spring they will be able to tell how it is themselves. I do not believe that any four hundred sailors or soldiers or merchants or doctors or lawyers or preachers have, in the past ten years, done more real hard work that the Association's little band of missionaries scattered over the South and West. Thousands of teachers North receive six or eight times the pay for no greater service. In the school and Sunday school, in the evening meetings and the temperance meetings, and in the homes of the people, in prayer and devout thought, they labor almost without ceasing. And God has heard their prayer, and how abundantly blessed their labor.

THEIR WELCOME AT THE NORTH.

Let the friends of the teachers welcome them home. They have earned a warm welcome and a long summer rest in the happy, healthy north. I am sorry that the strawberries will all be gone, but there will be other berries for them, and of plums and peaches and pears and the like, no end. The warm North, rather than the cold South, is the fertile section of our land, for from July to November her prolific trees yield twelve manner of fruit.

Sincerely,
W. L. CLARK.

MISSISSIPPI.

A MOVING PICTURE.

We seldom appeal in vain to have Bro. Beal's letters read; and their appeal is seldom in vain, when read. We can only say, for the letter below, read it, and then put yourself in Bro. Beal's place, or what is better, in the place of these earnest, struggling people, and then ask yourself what you ought to do about it!

Our students at this institution are now passing through their annual examination. I have just come from the schoolroom where two hundred and fifty earnest faces betoken the mental struggle going on within, and the settled determination to rise above ignorance.

Every seat in our schoolroom, every sleeping apartment in the institution, and every chair on the premises, is filled with our own students, and yet such is the interest in our work that more than sixty visitors are present, many coming from sixty to a hundred miles. With our institution crowded, and all hoping to return at the commencement of our next year, in October, we have at this moment the names of fifty or sixty new students applying for admission. While you look at this company of Mississippi youth, down at the bottom of civilization and morals, struggling to rise, let me ask you to consider a moment our surroundings and circumstances.

Mississippi offers the most hopeful as well as the most destitute field of mission labor of all the South. At the commencement of the war her slave population was composed of the ablest bodied and best developed specimens of manhood that could be selected from

two or three States. In physical development they are far in advance of Freedmen of the border States. The Freedmen here are more degraded because their former masters were more desperate men. This was and yet is the land of pistols, &c.

This awful school of slavery left them in ignorance and darkness, from which they are struggling to rise. No Christian could look on these earnest faces to-day, and know that many hundreds more are turning their longing eyes hither, without a sympathy that would go down deep in his heart and in his pocket. For eighteen months we have been waiting with prayer the tardy steps of charity to give us a chapel where our growing church may worship God, and a home for more of these pilgrims in search of a higher development. Their ability to find that higher life is no experiment now. Years of labor among them, witness hopes more sure and zeal unabated.

In this struggling mass of mind, none can deny that they were cast in the same mould, that they have the same divine paternity with us.

If every other argument for increased help here should fail, the visible tokens of God's approval and blessing, it seems to me, ought to reach the heart of the churches. We have (I cannot call it a revival) a steady work of grace following us for more than two years. Nearly three years since, when our first scholars began to spell out the Divine messages of the New Testament, this work began. Before you sent us any pastor, Scotch Bibles and God's grace gathered our little church. Just like the infant, wakened into the first hour of life, it has grown in beauty and grace. Its numbers have increased more than three fold; almost every week witnesses new conversions, and every communion season brings additions to our church. Six weeks ago seventeen were added, and last Sabbath more were received. Though among an excitable race, never have I seen a work more calm and dispassionate, or changes more radical and complete.

I wish I could exhibit to you our prayer-meeting. It is not an occasional instance of full consecration to the work of reforming and evangelizing their race, that we meet. Half a score of these earnest children are looking forward with burning zeal, to preach the love of Christ in the jungles of Africa. The mention of her woes and miseries, in any of our meetings, will call many of these earnest souls to their feet. We have every encouragement. Yesterday, the chief magistrate told us, after a careful examination, that the progress of education here had been an astonishing success.

I believe God has among his loved ones the stores to meet our immediate wants.

Will you, with the officers and executive committee at Reade St., remember these dear children of Mississippi with a more fervent prayer, that God would grant them a speedy deliverance from ignorance and sin, and us the needed help to lift the burden from their souls.

With great respect, your brother,

H. S. Beals.

ALABAMA.

Missionary Itineracy.

Rev. D. R. Miller of Oberlin, spent five months in missionary labor, mainly at two points in Alabama, Marion and Selma. His labors seem to have been much blest in the quickening of Christians, the conversion of souls, and the discovery of places and material for the formation of new churches. We give below, a brief abstract of his report.

Report.

MARION.

* * * I found the church in Marion in a scattered and desponding condition, having been without a pastor since Br. Andrews left last summer.

Commenced holding meetings every evening and continued them for four weeks, visiting from house to house.

The first two weeks the weather was favorable and the work seemed to move forward, the church quickened, a number indulged in hope and many were anxious. The third week it commenced raining and kept on nearly every day for two weeks, which almost broke up our meetings.

The result of the meetings I think was good on the community and especially on the church; they needed such an effort and were greatly strengthened, and the congregation increased in numbers. The new church was well filled on the Sabbath.

SELMA.

Feb. 12, went to Selma, preaching every night for several weeks, except Saturday.

The meetings in Selma were blessed. I cannot tell the number of hopeful conversions, the congregation changed so from night to night, I should judge near two hundred in all.

The Baptist minister told me that over sixty joined his church. Little Zion, I was told received as many or more, and the Episcopal Methodist I think more than either.

We organized the church the 12th of May. Forty-one had given me their names and most of them were examined, but the day when the church was organized some were away, some were sick, so only twenty-six united. The next Sabbath five more of them united, making thirty-one. I think if they have a good minister the church will grow rapidly.

I found numbers that had joined the other Churches, regretted they did not know we were to organize a Congregational church; they would have preferred that. Several young men will take letters and join the new church, and study for the ministry. I found ten the day before I left, said they were expecting to offer themselves soon to the Church.

I consider it a very promising field.

Three of the colored ministers wished to place themselves under my care in Theology, to direct and assist in study. One was under my care a few weeks, and as he expressed it, "it helped him mightily."

FRATERNAL FEELING.

There is more fraternal feeling among white Christians and business men here than in other places South. The white ministers treated me with great kindness. The Presbyterian especially, said he was rejoiced to see the work I was doing among the colored people. His field was large, he could not do it, but he would assist me in any way possible. He found himself in the midst of a revival, as my meeting was progressing; invited me to attend his as often as I could and take a part.

They also took an interest in the schools, spoke of them in high terms, and the teachers under your care. They felt they were devoted to their work.

Several business men engaged in manufacturing, who have colored men in their employ, spoke of the change they could see in some of them, and the pleasure they felt in view of the fact that they were to have ministers that could instruct and watch over them.

There are in Selma, I am told, five thousand colored persons and not one-half of them members of any church, and but a little more than half of the children in Sabbath schools.

The region near Selma is all open. I held an evening service four miles north of the city; a large company were gathered in the grove; they desire preaching every Sabbath, and wish to be organized into a church as we have in Selma. (Some of them were present when we organized there).

Those living near the city wished to unite at Selma, but I advised them to wait and all go together and form a branch church. There are over thirty, they told me that are ready now to g.

into such a church, and there is a large settlement of them. I think with some labor a church of sixty members could be gathered. They want a school; said they would build a house.

On the New Orleans railroad there is a good opening for meetings, some ten miles from the city. Also on the Gulf Railroad there are three points where they want meetings. All these points could be supplied with colored men who could spend a part of their time through the week with the white minister at Selma, and receive such assistance as would render them successful preachers among their people, and would need but little aid from the society. The colored people supporting them mostly.

I think there can be three more Congregational churches gathered near Selma, in different directions that will grow to be efficient churches if they can have a little help.

Yours Fraternally,

D. R. MILLER.

ARKANSAS.

All parts of this letter will interest our readers. The closing incident will touch their hearts.

PINE BLUFF, June 4, 1872.

School duties for the present are over, and for the first time in several weeks I feel that I have time to spend from more pressing duties, to engage in the pleasant task of letter writing.

SCHOOL CLOSED— AUNT KITTY'S PRAYER.

Our school closed last week with two days' examination and two evenings' exhibition. Everything passed off pleasantly and satisfactorily. I believe people generally, both white and colored, consider our efforts a success.

One good colored woman—Aunt Kitty—got hold of my hand and shook it warmly at the close of our last exhibition, and said she—"there is just one thing more I want to hear and then I'll be satisfied." "Well, Aunt Kitty," said I, "what is that?" "I want you all to say you will not leave us but stay next year." I told her I could not promise her about that as we were uncertain ourselves. "Well," said she, "I'se just gwine to tell the good Lord about it, and I reckon he'll bring it all right."

VACATION WORK.

School is closed! it almost makes me feel sad to look over to the school house, it seems so still and lonely. But S. S. and Band of Hope are not closed and I hope will never be. We still have *work* to do. I am anticipating a great deal of pleasure and profit from a little tour of missionary visits which I have been wanting to make for some time, and which I shall now have time to do. Several S. S. and Bands of Hope have been organized lately in the county around, within 20 miles and we are often urged to come and help them. I think about the field for labor open to us and feel decided to spend the summer here, trusting that "as our day so shall our strength be."

FAITH IN PRAYER.

I was much amused and pleased the other day at a part of a conversation between two of our boys, showing their faith in prayer being answered. It was in regard to our May-day pic-nic. One said he was afraid in the morning that it was going to be a rainy day. "Oh!" said the other, "I knowed it was'nt gwine to rain that day." "How did you know that, Sam, is you so much smarter than we is?" "No, but don't you 'member as how Mr. Martin prayed for we to have a pleasant day? Well, I just knowed the good Lord wa'nt going to disappoint Mr. Martin no how."

A BAPTIZING.

I witnessed a "Baptizing" here not long since. To me the jumping, shouting, dancing and screaming, seemed perfectly horrible in connection with such ceremonies. It seemed sacreligious. One of our young men stood at my side

quietly during the baptizing and as I looked up at him, I noticed the tears silently rolling down his cheeks. Noticing my look he said, "Oh! Mrs. Allason, I do so long to be admitted into one of Christ's Churches, but it seems to me I cannot join in with this noisy crowd. It seems to me I want to be alone with my Saviour, and I feel *very still* away down in my heart and yet so happy. But although I know these people do not mean it for that —still this noise and fuss seems to me like a mockery of the gentle Jesus."

My own heart re-echoed his words, and I long for the time to come when we can organize a little church here, where these more intelligent and enlightened young Christians can worship God in a better way than their ignorant parents who have been brought up in the darkness of slavery. Must we wait very long?

Yours for the Freedmen,

MRS. L. E. ALLASON.

SCHOOL REVISITED.

For the want of funds, the Association has been compelled in some cases to decline returning teachers to their former fields, thus leaving the schools to be supplied by such teachers as can be found upon the ground. The change in the character and influence for good of a school, when the experienced, earnest Christian teachers from the North cannot be returned, is shown by the following letter from one of our former teachers, who retuning from her present school, visited the field of her former labors.

I wrote to one of our pupils a few days before my journey, stating that I would (D. V.) be at——, half an hour before morning S. S., and all who wished to see me, could meet me there. The news had evidently been widely circulated, and it was pleasant to see such a large number of familiar faces waiting to greet me. Young and old crowded around with eager words of welcome, and many an earnest "Lord bless you!" I learned of the recent marriage of one of our girls, and of the death of another, Alice S., who was, I believe, considered the best student among our young ladies last year. She had hoped soon to be a teacher, but consumption wasted her slight frame and quite prostrated her three months before the death-angel claimed her. I saw and heard some things that cheered me, but there was much to sadden.

Two of our most promising young men, converted last year, and who look forward to the *ministry*, have now given up all hope of further education, and never expect to be anything higher than house servants. Any old "——" teacher will sigh to think of Clinton L. spending his life as table waiter! Jesse is still janitor of the "——" building, but he looked mournful when he spoke of the present school there, "without a word of prayer since the mission teachers left," and with so little order or system that the older pupils felt they could learn nothing and ceased attendance. Their testimony agreed in this, that the free school was of "no 'count for big scholars." Ten of our last year's pupils have been scattered in different colleges this year, but many of them cannot leave home. I had a long talk with "little David," who won the love of every teacher in the "Normal" last year. He is as conscientious, as pure-minded, honest, industrious and faithful as any boy I *ever* saw. After his conversion last year, I used to talk to him about being a missionary to Africa, and he said he would joyfully give his life to that work if he could obtain sufficient education. Our Principal said David made quicker progress than any other student in the schools, but his father took him away in March '71, and since then he has been in school but three months. Tears welled up in his earnest eyes, as he told me of his longing to go to school, "but," he added, "I'm trying to serve Jesus all the time, and I keep thinking of what you told me, that if the Master wanted me for a *preacher*, He would find means for me to

be educated; and if He needed me in the *brick-yard*, I must let my light shine *there*. I'm *trying*, Miss L."

Dennis and Lucian carried themselves just about as of old; I was told that Felix and Rob were "doin' better." Willis is teaching ten miles from L., receives $15 per month and board. Jackman and Maria C. expect to teach next fall. Elvira G., who taught in the free school last year, will probably retain her place.

I was importuned to come and organize a private school for those who wished to become teachers, but I told them I had promised to remain in my present position next year, and I could give them no idea as to the intentions of the A. M. A. with regard to sending them teachers in the future. L.

OUR COLLEGE RECORD.

Notices of the Press.

We give, in part, the annual record of examinations of our young Colleges in the South. The friendly tone of the Southern papers is a cheering indication of the growing appreciation of the honest, earnest work we are trying to do for the elevation of the Freedmen.

While we are compelled to abridge the accounts found in the papers, we try to omit nothing that exhibits the feelings of the writers.

From the Norfolk Journal.

HAMPTON, VA.

The Normal School — The Closing Exercises—Distinguished Visitors—The Examinations Highly Commended —The Oration—The Liberality of Virginia in Donating Lands—No Race Can Rise Above Manual Labor.

HAMPTON, VA., June 13th, 1872.

The closing exercises of the Hampton Normal school were conducted on yesterday. A good number of the best citizens of our town, together with many distinguished visitors from other parts of the country, were present to witness the final examination of classes. These examinations were conducted after the most approved method, and in the most thorough manner, and the proficiency exhibited by the students reflected great credit upon them and upon their teachers.

THE GENERAL EXAMINATIONS

were followed by an "object lesson," or an illustration of the new method of teaching a beginner to read. The principle seems to be that persons read from the appearance of the word just as they call off the alphabet by the form of the letters and that it is a more

EXPEDITIOUS METHOD OF INSTRUCTION

to teach beginners the appearance of words at once. This method and idea being new to most of us, presented a feature of great interest. The lesson was conducted by Miss Wilson, who, it seems, had become the centre of attraction among the visitors.

Next in order came music from the choir and the calisthenic exercises, which latter produced considerable merriment by their novelty.

Then came

THE ORATION

of the day, delivered by Hon. Lucius Fairchild, late Governor of Wisconsin, an oration replete with the most practical good sense and wholesome advice. Alluding to the magnitude of the work to be done in educating the people of this country, he went into a statistical report (taken from that of commissioners on education) of the number of illiterates in the United States. Eleven years ago, said he, all of your race were slaves; the war came on, and as one of the results of that war you were emancipated; close upon your emancipation came your investiture with the

RIGHTS AND PRIVILEGES OF FREEMEN.

The national goverment has now about exhausted its powers. It has done all for the colored race that it could do; what yet remains to be accomplished must be done by your own exertions, strengthened by such assistance as public spirited and charitable individuals may bestow. The South is too poor to help you as she desires.

VIRGINIA HAS BEEN LIBERAL

in awarding you a large portion of her landscrip. Great responsibilities rest upon you. Upon your conduct depends the future improvement of your race.—You bear in your persons the character of this institution. There are those, and they are confined to no section, who would be glad to find in your conduct, habits and character, an argument against the education of your race. Teaching will, or should be, the work of most of you, and if you should prove yourselves incapable, or turn out dissipated or abandoned, there will be many ready to decry this institution, and all efforts at the improvement of your race.

THE AGRICULTURAL AND MANUAL LABOR FEATURE

in your school, particularly commends itself to my admiration. And let me impress upon your minds this important fact: you can never rise above manual labor. No race can rise above that.

After the speaker had concluded his address, the President of the board of trustees, Mr. Geo. Whipple, delivered the certificates of proficiency to

THE GRADUATING CLASS.

The bestowal of these certificates was accompanied with an appropriate and impressive charge. Then came the doxology and benediction.

All with whom I have conversed express themselves as entertained and pleasantly surprised at the ceremonies of the occasion. I would here state that the school is in need of $75,000 for the immediate construction of additional buildings and $200,000 for an endowment fund, and measures are on foot to secure it.

From the Tennessee Tribune.

FISK UNIVERSITY.

NASHVILLE, TENN.

Examinations and Exercises.

The examinations and literary exercises of this institution have just closed and the summer vacation begun.

As the University has been in existence five years, and has become an important educational force in Tennessee, a brief resume of its operations during the past year and statement of its plans for the future must be of general interest.

A catalogue of the University published recently, shows that three hundred and seventy students have been in attendance.

These were divided into the following classes; Freshman, 4; College Preparatory, 36; Normal Course, 45; Theological Course, 5; Model School A, 97; and Model School B, 188.

Of these seventy-two have been boarders, who represented the States of Tennessee, Kentucky, Ohio, Illinois, Missouri, Mississippi, Louisiana, Alabama, Georgia, Virginia, and New York.

The following courses have been established: College course of four years. College Preparatory course of three years. High Normal course of two years. Model School A and B two years each, and a Theological course of three years.

In addition to these, instruction has been given in Book-keeping, Double and Single Entry and Music, vocal and instrumental, making in all over eighteen years of teaching. It will thus be seen that steady, hard work has been carried on from the beginning of the year till the close.

The discipline of the school has been excellent in every department. A rigid observance of the rules, and of the hours of study, has been firmly yet kindly exacted.

The University is now in possession of a library of seven hundred volumes of standard works. Many valuable additions have been made during the past year through the efforts of friends at the North and the Jubilee Singers. A reading room has also been provided for in the past two years, containing the leading periodicals of the day, to which the boarders have had daily access.

Something has also been done toward gathering materials for a cabinet. Shells and fossils and specimens of various kinds are already boxed up waiting the touch of the hand which shall cause them to come to order. That hand has already been secured, as one of the teachers for the next year will make the work of arranging and beautifying the cabinet the speciality of his leisure hours.

During the latter part of the year a course of lectures was accomplished with great success.

It would leave any account of the past years labors of Fisk University incomplete if we were to omit to mention the wonderful career of the Jubilee Singers, whose history will make an era in the institution. This well known troupe started in October and for three months labored along through the North amid the most frightful difficulties. But from the beginning of the year till their return home in May, their course was a continued ovation. So great was their success in New England that on their return they brought with them over $20,000 as the nett proceeds of their concerts.

It is felt by all the officers and workers of Fisk University that the time has come for a very great enlargement of the plans and facilities of the institution.

For this work the University has now in Bank $25,000, and real estate in the most desirable part of the city worth about $40,000. It is proposed to secure a sightly and accessible location within a few months, and erect thereupon permanent buildings, which will be provided with all the modern conveniences and appliances of educational institutions.

From the N. O. Republican.

STRAIGHT UNIVERSITY.

NEW ORLEANS, LA.

Anniversary Exercises at Straight University.

The anniversary exercises at this excellent institution commenced yesterday. It is second to none in the Southern States, was incorporated June 25, 1869, and has on its board of trustees some of the most influential and erudite gentlemen of Louisiana. It is modeled after the best Northern colleges, with powers to confer all such degrees and honors as are conferred by universities of the United States; and its immunities are free to all "without regard to race or sex."

The university building is situated on Esplanade street, near Claiborne, and is one of the best adapted buildings for the purpose in the State, being located on one of the finest thoroughfares, and accessible from all parts of the city. The building is fitted up in the best of style, having every accommodation that could be desired. It is well ventilated and beautifully arranged in every respect. Everything about the institution bears the appearance of being well disciplined, and of being scrupulously neat. Besides, this college possesses instructors of no ordinary talent, being graduates of some of the first class institutions in this country. It embraces the following departments:

1. Academic, in which students are prepared for college, or secure a good English education.
2. Collegiate, having a regular college course.
3. Normal, arranged with special reference to the education of teachers, and is aided by the "Peabody fund."
4. Medical, for the practical study of diseases and their scientific treatment. The Charity Hospital is open to this department, and lectures will commence at an early day.
5. Law, under the charge of an able faculty of professors.
6. Theological, which is open to ministers and missionaries of all denominations.

During the past term upward of three hundred students have had the benefit of instruction in the above branches, under the guidance of able professors and highly qualified teachers.

Closing Exercises.

The closing exercises of this institution took place last evening at the college, corner Esplanade and Derbigny streets. The large hall was filled to its utmost capacity, and even standing room could not be obtained during the exhibition. The building was tastefully decorated, and the young ladies and gentlemen of the college displayed considerable talent, and reflected credit both upon themselves and their teachers. The music, especially, was deserving of praise. After each performance the stage was crowded with boquets thrown by the audience.

Messrs. Ashley and Fuller, the able and gentlemanly teachers in the Academy, deserve great credit and encouragement for the very decorous manner in which the exhibition was conducted. The utmost good order prevailed during the whole performance.

From the Talladega News.

TALLADEGA COLLEGE.

TALLADEGA, ALA.

The Colored College Examination.

The students in this college completed their examination exercises of three days, last night. Prof. Safford, the Principal of the institution, has much to be proud of, the students plainly demonstrated that they had made good use of their time and opportunity. We heard classes examined in Latin and Greek, their proficiency was marvelous. We congratulate the colored people on this evidence of their capability of acquiring an education. The white people know that education is the great lever by which to make good citizens out of the African and his descendants, educate the colored man, and then three or four white men in a county can not longer hook rings in his nose and lead him to the ballot-box. When educated properly, the colored citizen will do his own thinking and voting too.

From an officer in the college we have this additional encouraging opinion.

I have not the time now to give you an extended account of our examinations. Suffice it to say that it was a day of victory, or rather days of victory for us. "Talladega College" has taken a long stride this year, I verily believe.

ATLANTA UNIVERSITY.

Atlanta, Ga.

From one of the teachers we have just received the following brief statement. Its significant and hopeful fact is that *fifteen* students will enter a collegiate course in October.

ATLANTA, July 8, 1872.

Another year has passed over Atlanta University, bringing into literal exist

ence an infant college. A class of fifteen have just graduated from the preparatory department and enter next October upon a collegiate course. In spite of the humiliating name "freshmen," they "bear their blushing honors thick upon them" as there are no sophs to intimidate nor seniors to eclipse. They have not read quite as much Latin and Greek as is required for admission to New England colleges, but more than Southern and Western colleges require. Their instructor in the classics is confident that several of the graduates have a more thorough knowledge of those branches than any in the class in which he fitted, most of whom entered Dartmouth.

On account of the examinations of the city schools occurring the same week as ours a much smaller number of white residents were present than were here last year. However those who came expressed such commendation as assured us that they continued to believe what they first discovered last year, that the colored people were capable of a thorough education.

BEREA COLLEGE.

BEREA, KY.

A letter from Prof. Rogers gives us the following items in regard to our oldest college in the South. We rejoice in the tokens of its brightening prospects.

The outlook for the future never seemed brighter. We are conscious that the Lord has laid upon us no light task, in providentially calling us to open this school from the first to all, and in sending to our care those of the two races about us, as well as those of both sexes.

Our commencement exercises were not unlike those of past years, and consisted in the morning of orations by young men of the college classes and essays by members of the ladies' course. In looking over the programe I notice that thirteen were white and eleven more or less colored. The themes were mainly upon topics of the day, which were handled with great freedom and earnestness, exhibiting in some instances no little diversity of view.

The addresses of Rev. E. B. Fairfield, of Mansfield, O., and of Prof. Shackleford of Kentucky University, made a profound impression upon the audience, consisting of some two thousand persons. And such an audience as is rarely, if ever seen outside of Berea, white and black and all shades between, mingled indiscriminately, and without any apparent consciousness of their unusual juxtaposition.

The new Ladies' Hall, which will be, when completed, by far, our best building, is going forward rapidly, and, it is hoped, will be ready for use by the end of the year.

With the opening of the next term Mrs. J. H. Clark enters upon her duties as Principal of the Ladies' Department, and we doubt not will give new life and efficiency to that part of the institution.

Le MOYNE

NORMAL AND COMMERCIAL SCHOOL,

MEMPHIS, TENN.

We gladly welcome the first catalogue of this new and flourishing institution. We copy from the catalogue itself the following information.

History.

Dr. F. Julius LeMoyne, of Washington, Penn., having directed in his will that twenty thousand dollars should be paid to the American Missionary Association of New York, for the establishment of an English school for colored youth, at some point in the Southern States, decided, in 1870, that in view of the pressing demand of the colored people for education he would be a witness to the execution of his own will. He therefore selected Memphis as the place, and directed the Association to draw for the money to build, and endow the school.

The building was erected and the school was opened in October, 1871.

The school is under the care of the American Missionary Association of New York city, and the teachers are appointed by Rev. E. M. Cravath, Field Secretary of the Association.

Teachers For 1871-72.

J. H. Barnum, A. M., - Principal.
Mrs. S. S. Barnum, - - Assistant.
Mrs. H. J. Shepherd, A. M., Teacher of Penmanship.
Miss M. E. Kelly, - Teacher of Music.
Miss E. J. Gould, Teacher of Class A.
Miss S. O. Ostrander, Teacher of Class C.

SCHOLARS—SUMMARY.

Third Year,	13
Second Year,	45
First Year.	58
Class A,	78
Class B,	97
Total,	291

A Course of Study

is adopted for the present, and is designed to furnish the main studies for a course of four years, beginning with those who can read and write and understand the fundamental rules of Arithmetic. Graduates from this course will receive diplomas.

Model School.

The Model School is the Preparatory Department of the Normal School, and at the same time furnishes an opportunity for observation and practice for the Normal Students.

Apparatus, &c.

An air pump, an electrical machine, and such other pieces of apparatus as are used to illustrate the mechanical powers, have been ordered and will be received in time for the next term. A fine Hotchkiss striking clock with two dials, has just been placed in the tower. The clock is a present from Dr. LeMoyne, the neighbors assisting by subscription to set it up. It is valued at $800.

Commercial Department.

A separate room and special teacher are provided, so that all the advantages afforded by the best Commercial Colleges are offered without extra charge.

Music.

Instruction is given on Piano and Organ, and good instruments and pleasant rooms for practice are furnished.

A regular course of instruction in vocal music is given to all Normal pupils without extra charge.

Terms for instruction on Piano and Organ will be found under the proper head.

Aims.

As the name indicates, LeMoyne Normal and Commercial School aims to prepare its pupils to be good teachers and citizens, thoroughly fitted for all the business of life. It is open to all who are not too indolent to improve themselves, or too vicious for the company of those who are trying to make themselves better. It regards the doctrines of the Bible as the only proper foundation of any truly valuable course of education. and it heartily unites with all Christian denominations in laboring to secure the beneficial results of liberal Christian education to all men.

Admission.

During the past year many applicants have been refused for want of room. Hereafter those will be admitted who apply first and promise to remain throughout the year. Constant and punctual attendance during the whole year will be necessary to secure a good standing and regular advancement in the course.

Startling Prophecy.—We are entirely excluded from white society; I have not one single white lady friend in the city. At first I felt this keenly, and much more since the death of my dear mother. But, lonely as I feel, I would not exchange my situation as "nigger teacher," in Pine Bluff, for one of ease and comfort in the midst of congenial society at the North.

I attended service at one of our colored churches, in a crowded house to-day. The preacher earnestly tried to impress upon his audience that there "is going to be a mighty ramshackling time among poor sinners when Gabriel comes a blowing his horn." One of the hymns sung on this evening was:

My way is cloudy,
My way, my way,
My way is cloudy,
Oh send those angels down.

Ark., 1872. L. E. A.

American Missionary.

NEW YORK, AUGUST, 1872.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

REV. E. N. KIRK, D.D.

This valued and venerable servant of God, so long the President of the AMERICAN MISSIONARY ASSOCIATION, has for some time been threatened with blindness. We rejoice to record that, by means of a surgical operation, his sight has been restored. His earnest desire for continued usefulness in the Master's vineyard seems likely to be gratified.

GEN. O. O. HOWARD AMONG THE INDIANS.

Gen. Howard is devoting himself to the Indians with as much zeal as he once gave to the Freedmen, and we hope an equal success will crown his efforts.

Gen. Howard has been frequently and sharply criticised, but in that he does not differ from other good men who have interfered with other people's selfishness and incompetency. He must have had some remarkable soldierly qualities, or Gen. Sherman would not have entrusted him with the right wing of the army in the march "from Atlanta to the Sea." He must have had some business reputation, or Pres. Lincoln and Sec. Stanton would not have selected him to organize the chaotic mass of material and of conflicting interests covered by the proposed Freedmen's Bureau, and certainly he showed great ability in the results achieved. So much for his public life and history. But we that know him well, can understand that the great secret of his success lies in his sincere, child-like piety, in his earnest and steady purpose to do good, and his unflinching integrity and devotion to the right. His Christian zeal is wide in its range—it does not overlook the boot black on the street nor the child in the Sunday School, it kindles with enthusiasm in the work of the Christian Association to help young men, it undertakes self-denying efforts to build and sustain the Christian Church, it plans broadly and well for the higher education of the youth of the Negro and Chinese races—and now when it stretches out its most earnest endeavors to rescue the Indians by coöperation in the wise and benevolent plans of Government for their civilization, we not only bid him God speed, but we have strong confidence that good results will abundantly follow.

HIGHER EDUCATION IN THE SOUTH.

We commend to special notice the extended review in this number, under the heading: "OUR COLLEGE RECORD." These young institutions are the harbingers and almoners of good to the South. Their progress is remarkable, considering the small sums we can appropriate to them, and their future promise for the South can only be measured by the influence of the Dartmouths, Yales and Oberlins in the North. Where in the wide world is so little money doing so much to help upward a struggling race? Is it not time that these growing and needy schools should attract the attention of some at least of those liberal souls to whom God has entrusted large means—and hearts as large?

ROME'S APPEAL.

We republish to-day the extended appeal which the Papacy makes for funds to propagate its faith especially among the Freedmen. Protestants should watch these movements and surpass this zeal. Our duty to the Freedmen is made more urgent by the dangers

that await them and the nation from this source.

WHO WORKS FOR THE FREEDMEN.

There is a vague impression at the North, that, from many sources, large help is continually given for the elevation of the Freedmen. These sources are supposed to be the South itself, the large religious denominations at the North and the Peabody Fund.

We think this impression quite erroneous, and the friends of the colored people ought to understand it. What the South is doing cannot be got at definitely, but we are sure it is quite little. The whites are impoverished, many of them have no interest in the elevation of the blacks, while others are deterred by taxation, stagnant business and needy families of their own.

Of the efforts of the religious bodies at the North we know more, and know it only to deplore its inadequacy. The Presbyterian church (North) expended this last year among the Freedmen only $50.081; the Baptist church $49.000, and the Episcopal "*Spirit of Missions*" reports that the contributions last year for this object amounted to only $15.000. The M. E. Church does its work among the Freedmen by Conferences and has no summary statement, but we imagine that their expenditures are not much beyond those of the Prebyterians or Baptists. Here then are four of the large, wealthy and liberal denominations expending less than $200.000 in this vast field.

The Peabody Fund, as will be seen from Dr. Sears' report in another column, expended in all its work in 16 months $141.350 (or $106.000 per annum). No statement is made of the amount expended among the Freedmen, but we hope ere long to hear directly from Dr. Sears on the subject, and we will give the exact figures. The sum will not probably equal that expended by the Presbyterian or Baptist churches.

A large responsibility in regard to this people, as shown by all these figures, rests upon the AMERICAN MISSIONARY ASSOCIATION and its patrons. Brethren and friends are we ready for it? We, with God's help, will do the work. Will you give us the means?

MISCELLANEOUS.

THE OHIO CONGREGATIONAL CONFERENCE.

The following resolution introduced by Rev. T. H. Hawks, D. D., was adopted by the Congregational Conference of Ohio, at Marietta, June 13th, 1872:

"*Resolved*, That the Ohio Congregational Conference, impressed by the vast responsibility of Christianizing the colored population of this country, which the providence of God has devolved on the Protestant churches, and recognizing the power which they will hereafter exert upon our national welfare, warmly commend the American Missionary Association as an instrument for their education and conversion to Christ; and urge the Churches to contribute liberally for the prosecution of its noble work."

CENTRAL CONGREGATIONAL CHURCH, NEW ORLEANS.

Rev. S. S. Ashley furnishes us with the subjoined reliable and encouraging account of the recently organized church which worships in the substantial brick edifice lately purchased by the colored people of New Orleans, aided by a loan from the A. M. A.

The St. James Church disappears henceforth from the roll. In its place stands the "CENTRAL CONGREGATIONAL CHURCH," of good material, well organized, with a large congregation and a flourishing Sabbath school. Rev. Dr. C. H. Thompson will be pastor. The indications are that this church will soon be a power for Christ in this city, both as to order and piety. Needy, immortal souls throng all the vicinity of its place of worship.

This enterprise at Liberty street is greatly attracting the attention of the

Christian public of this city, and is regarded as a pattern. Ministers from other churches come to see how things are done; singers come from the choirs of other churches to hear and see for themselves how Congregational singing is managed; the superintendents and teachers of other Sabbath schools come to its Sabbath school to be enlightened as to Sabbath school methods. From this church we hope that soon Christian men and women will go out to labor with, and strengthen the smaller churches of this city.

LETTER FROM A CHINESE.

This extract from the letter of one of the three Chinese youth, in the Howard University, sent thither by friends of the A. M. A., will reward our readers for picking out its noble Christian sentiments from amidst its very peculiar idioms. We give it *verbatim*.

HOWARD UNIVERSITY,
WASHINGTON, D, C.,
June 5th, 1872.

When I was in China I never thought I would be here in America, and when I came to New York I did not think that I have the opportunity to come to this school at Howard University to learn the doctrine of Christ; but God has been placed me under the care of you and some other friends, that I comfortably been keeping. Now I can see the life of mine is in the hand of the Lord. I can but only look up to him for guide, and see if I will be able in my future to do the same example which you are doing for me now, and that I may gain the pleasure in another world; that what I desire. As I had been read the A. M. A. paper "Advance Supplement" the other day, about my countrymen in San Francisco, when I read about that they formed a Chinese Christian class there, to meet weekly for study and prayer with the American Christian, I felt so happy, and I hope by this opportunity that they will keep on and on live nearer to God, and get into the army of Christ, that they may have the power to turn from those who are worshiping the idols to worship that true God who is in heaven, and I desire that I myself will be able to take a part with these Christian men, work together in San Francisco or China, wherever may be if God's will. I am preparing myself to be a teacher of English, I know that they need this language. I hope these Christian men will be successful then I have the good partners, good help.

Yours truly,

FUNG AFFOO.

THE PEABODY EDUCATIONAL FUND.

Much interest is felt in regard to the use of this fund at the South. The following item from the N. Y. Tribune gives as succinct a statement of the views, plans and expenditures, as have fallen under our observation.

MEETING OF THE TRUSTEES IN BOSTON.

"BOSTON, June 27.—The Trustees of the Peabody Educational Fund reassembled at the Revere House to-day, when the General Agent, the Rev. Barnas Sears, D.D., presented his annual report, in which he says:

"The general aspect of education in the South has undergone no material change during the past year. Great progress has, indeed, been made in the public mind, but various causes have been in operation in several of the States to hinder a corresponding action. The experiment of free schools in every part of the country has not yet entirely cleared away the doubts and removed the opposition that has existed, but the principal agents in carrying into effect this great public measure have had a sufficient degree of success in extending, improving, and cheapening education, and thus awakening a general interest and winning popular favor to strengthen their confidence and place them and their enterprise beyond the fear of failure.

"In regard to aid rendered, Dr. Sears stated that donations are not made to colleges, academies, or any private, sectarian or charity schools. For well-regulated public free schools continued about ten months of the year, and, having regular attendance of not less than 100 pupils,

averaging 85 per cent, we pay $300; 150 pupils, averaging 85 per cent, we pay $450; 200 pupils, averaging 85 per cent, we pay $600; 250 pupils, averaging 85 per cent, we pay $800; 300 pupils, averaging 85 per cent, we pay $1,000. For colored schools two-thirds of the above-named rates are paid at present. In all other respects the regulations are the same as for white schools.

"The appropriations made to the schools in the several States from the fund are all conditional, and most of them have been already paid, the terms having been complied with. The total amount appropriated since the last meeting, Feb. 15, 1871, is $141,350. The amount contributed by the people themselves, in connection with these donations, is probably not less than $700,000." —*Tribune.*

RAPID PROGRESS.

We clip from the *Detroit Tribune*, the following. It gives a remarkable instance of diligence and attainment; and it shows that the colored people at the North as well as at the South furnish specimens of earnest struggles for elevation.

The Everett School, has a large *percentage* of colored pupils. These colored pupils vary from eight to 26 years of age. Particular mention deserves to be made of one colored man, 23 years of age, who came here in the second week in January, scarcely able to get the smallest syllables together and pronounce them, who undertook no writing except a mark which he made for his name, and to whom all the facts of arithmetic and geography and grammar were sealed mysteries. He came from a distant quarter of the city at the request of a gentleman in business here, who had been the young man's employer, and who held a high estimate both of Miss Rose's accomplishment as a teacher, and of the natural gifts of his *protege.* Whether he was mistaken in these estimates may be judged from the circumstances that this young man, between the 10th of January and the 11th of June, five months exactly, traversed the ground which usually occupies five years of the scholar's attention, and at his examination Friday "passed" with an average of 89 in the D. junior class. He took his place at first in a class of little ones who could scarcely reach his knee, and conformed to every requirement of the rules which governed the smallest children that surrounded him. The figure he achieved at his examination tells the whole story of his own application, and of his teachers' skill. He resumed his place as a laborer again yesterday, under his old employer. But he is man enough now to read as well as other men, to keep his own accounts, and to write a hand that Horace Greeley would give all his hopes of the Presidency to acquire. His progress has been watched during the winter by others who knew his history, and it is not unlikely that he will redeem all the needed assistance over the road to the ministry upon which the winter's schooling is the first step he has taken.

PAPISTS AMONG THE FREEDMEN.

In our last Magazine we gave some documents relative to the ST. JOSEPH SOCIETY (Papal) for propagating Romanism throughout the world, *beginning with the Freedmen of America.* We give below, entire, the appeal for aid. While many of the reasons given are valid and should be just as potent with Protestants, yet others exhibit the peculiar superstition of the Romish Church. It will be an interesting document to our readers. We invite special attention to the "*Seventh Reason,*" as showing the purpose in regard to the Freedmen.

An Appeal to the Catholics of America.

ST. JOSEPH'S APOSTOLIC SOCIETY OF THE SACRED HEART FOR FOREIGN MISSIONS.

St. Joseph's Society consists of an Apostolic Association of members of the clergy and laity, for the purpose of propagating civilization and Christianity by the education of Missionary Priests to be sent beyond Europe, chiefly to the unevangelized races of the earth.

The idea was suggested to the late Card. Wiseman more than thirty years ago by a holy Priest in Rome, Fr. Pallotti: who, having since past to his reward, has received in the Church the title of

"*Venerable Servant of God.*" It has been specially blessed by the SOVEREIGN PONTIFF, recommended by *Propaganda*, and is patronized by Prelates in America, Great Britain and Ireland, India and and Australia.

The Society now possesses a College at Mill Hill, London, which contains a staff of professors and between twenty and thirty English, Irish, German, French and Dutch aspirants for the Foreign Missions. Funds are needed to increase their number.

The first four Missioners of the Society are now in Baltimore, engaged upon its first mission to the colored people in the United States. Funds are needed for its developments.

Reasons why the Catholics of America should enter this Apostolic Society for the education of Missioners; or support its First Mission to the Colored People.

First Reason:

Because our Blessed Lord's last injunction to His brethren was that they should "GO INTO THE WHOLE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."—"GO AND TEACH ALL NATIONS." This divine injunction is ever sounding in our ears; we must all take our part in carrying it out by giving either ourselves or of our substance.

Second Reason:

Because the VICAR OF JESUS CHRIST, the highest organ of God's authority on earth, has written words with His own hand in reference to the claims of this Society, which may be rendered thus: "DO YOUR WORKS OF CHARITY AT HOME, BUT DO NOT NEGLECT THIS OTHER WORK OF CHARITY IN FAVOR OF THE FOREIGN MISSIONS." These words are alone sufficient to determine the conduct of every good Catholic.

Third Reason.

Because the CARDINAL PREFECT of the *S. Cong. de Propaganda fide*, by a special letter, has recommended this work to your generous support, saying: "We beg of the Bishops and of the faithful whom he (the Rev. Herbert Vaughan, D. D.,) may visit in order to collect the alms necessary for its establishment, to receive him with kindness, and to assist him by all means in their power to attain the proposed end."

Fourth Reason.

Because, as the late Card. WISEMAN wrote of it, "every member of the Catholic and Apostolic Church ought to consider it an honor and a glory to be included in the sublime commission to labor for the conversion of Pagan nations, and what is here proposed will enable every Catholic to take his share in this holy duty and contribute his proportion to her highest work."

Fifth Reason.

Because the Catholics of the English-speaking nations of the world have hitherto taken no prominent part in the evangelization of the heathen, * and the time seems now to have arrived for them to enter into the Apostolic vanguard of the Church. The large-hearted and enlightened Chatholics of America will certainly appreciate this fact, and will be second to none in promptness to take up their position in the Church of God.

Sixth Reason:

Because this work from its commencement has acquired a distinct American character, from the fact that the first alms for its foundation and its first burses were given by American Catholics, chiefly by the generous Irish in California.

Seventh Reason:

Because its first fruits—four Missionary Priests—have been sent to America by the HOLY SEE: and others are to follow. The Society begins to labor for the salvation of the 5,000,000 colored people in your midst, before undertaking any other mission to the heathen. In so doing, it responds to the pathetic appeal of the Fathers of the SECOND PLENARY COUNCIL OF BALTIMORE wherein they say: "By the bowels of the Mercy of our God we beg and implore of Priests as far as they can to consecrate their strength, their time and themselves, wholly and entirely, if possible, to the service of the colored people." (Acta et Decreta: De nigrorum Salute procuranda. Tit. x. cap. IV.) The Archbishop of Baltimore writes, "You have a field of action already prepared and ripe for the harvest;" and again, "The Archdiocese of Baltimore receives you with open arms, and I have not a doubt but you will be welcomed with similar cordiality by my venerable Colleagues throughout the country." An absolute Christian obligation, which cannot be wholly transferred to others, rests upon *you* to co-operate in the salvation of these souls.

Eighth Reason:

Because, according to the most reliable statisticians, three out of every four of the inhabitants of the globe are still in utter ignorance of the Divine claims and even of the name of our Blessed Redeemer. There are 600,000,000—some say 900,0000,000—heathens and infidels on the earth at this moment. These awful facts have stirred Protestants of all denominations into activity: and it is impossible for any Catholic, who ponders all they mean, to remain an inactive or heedless spectator.

[* The excellent colleges of All Hallow and Carlow, in Ireland, confine their operations chiefly to the people already Christian.]

Ninth Reason:

Because it must never be said that the *Catholics* of the English-speaking races are less zealous for civilization, the conversion of the heathen and the spread of the Gospel than their *non*-Catholic brethren, who in England and America make great sacrifices and contribute enormous sums of money for the propagation of what they consider to be the truth.†

Tenth Reason:

Because this Society, by having its training College in London, presents the advantage of being near the best recruiting grounds for vocations to the Foreign Missioners in England, Ireland, Germany, France and Holland; and is actually educating Missioners from all these countries. And it is in direct and easy communication with all parts of the world.

Eleventh Reason:

Because the Missioners whom your alms will there educate bind themselves by vow to leave Europe for life, and to devote themselves entirely to the Foreign Missions.

Twelfth Reason:

Because while vocations in Europe are very numerous, means alone, which it is just that the faithful should supply, are needed to utilize them. If you cannot give vocations, you can give alms to educate those which are going to waste. It is a duty of the highest Christian charity to do so.

Thirteenth Reason:

Because the Catholics of the United States are in reality debtors to the "Propagation of the Faith," in as much as they receive from that admirable Society a much larger annual sum than they contribute towards it.

Fourteenth Reason:

Because the good Catholics of America may well say in the words of a holy Bishop upon this very subject: "I believe that our own future will be blessed with increase in proportion as we with earnest faith send help to them who cry to us, as we have cried to others and received their help. I believe it, because it is the disposition of our Heavenly Father greatly to help those who do such works of faith and charity. I believe it, because there is *no charity greater or more blessed* than that which co-operates with God in sending his servants forth to spread His light and minister his grace to the nations afar off, who sit in darkness and alienation of soul from their Supreme Good. I believe it, because the mission to the heathen is the school of generous heroes, whose works of faith and sancity will bless the country that sends them forth. I believe it on the word of Our Blessed Lord, "Give, and it shall be given to you again, full measure, and heaped up, and overflowing into your bosom." All facts show the operation of this heavenly law of charity. The great missionary nations have been the flourishing and enduring Churches, and all remote history shows how generous our Lord is of His grace to the people who are generous to the destitute souls for whom he died."

Fifteenth Reason:

Because not only the motives of self-interest, but the deepest instincts of Christian gratitude appeal to your generosity. You have a return to make to the Universal Church. In the words of a Right Rev. Prelate: "If our spiritual wants are yet so great, we shall wisely consult them, whilst we are thinking of the greater destitution of our brethren and fellow-creatures in remote lands. By so Catholic a work, we shall begin to show a disposition to repay to the Universal Church some little of that Catholic charity of which we have for ages been the object."

Sixteenth Reason:

Because by becoming members of this Society and contributing towards the education of its Priests, you become sharers in the merit of all the labors, sufferings and successes of its Apostolic Missioners, and are enrolled in an especial manner under the Patronage of St. Joseph, who was the first foreign missioner in the church, since it was he who bore JESUS and MARY into the land of Egypt and thereby obtained that the Thebaid in due season burst forth into a garden of Saints.

MEMBERSHIP.

To become a MEMBER of St. Joseph's Society:—Be inscribed on the books of the Society, pray for the extension of the Kingdom of our Divine Lord, give an alms annually if possible, for the education of Missioners;—or for the establishment of Missions to the colored people.

A Register of members is kept by the Rev. Fr. DOWLING, *S. Francis Xavier's Colored Church, Calvert street, Baltimore;* and by the Very Rev. Dr. VAUGHAN.

SUBSCRIPTIONS AND DONATIONS.

1. The smallest donations will be thankfully received, as well as annual subscriptions.

2. The donors of £50 ($250,) or upwards are enrolled as *Special Benefactors.* Masses are celebrated every year, according to their intention.

[† In England alone last year the income officially returned by the various Protestant Foreign Missionary Boards exceeded the sum of £806,000, while the number of ministers and agents employed was over 23,000. If the American Protestant Foreign Missions divide a smaller income than the English Protestants, they surpass them by a greater activity and perseverance.]

3. The donor of a burse (£1,000 or $5,000) for the perpetual education of Missionary Priests, thereby becomes a FOUNDER OF THE SOCIETY AND OF THE COLLEGE. In order to perpetuate the memory of an act so pleasing to God, and to secure for the FOUNDERS constant and daily prayers, their names are inscribed on a TABLET, placed within the College Church, and during their life, and after their death, the Holy Sacrifice is, and will continue to be offered twice a week for their intention.

4. Legacies may be bequeathed to the *Trustees of St. Joseph's Missionary Fund*, London Joint Stock Bank, 69 Pall Mall, London; or to "St. Joseph's Apostolic Society, &c." (incorporated) 51 Courtland Street, Baltimore, Md. U. S.

5. Funds not used for the establishment of Missioners for the colored people will be appropriated to the foundation of burses, which will be inscribed under the name of the STATE in which they have been collected. Thus four *California burses* were collected, even before the College was formed.

6. Subscriptions and donations intended exclusively for missions and schools for the colored people, should be so specified.

Subscriptions and donations to be sent in Baltimore to the Very Rev. HERBERT VAUGHAN, D. D., Superior of the Society, *Archbishop's House*, 106 *Charles Street*; or to the Rev. Fr. DOWLING, *S. Francis Xavier's Colored Church, Calvert Street:* or at the Residence, 51 Courtland Street; or to the Most Rev. ARCHBISHOP OF BALTIMORE. In England, to the ARCHBISHOP OF WESTMINISTER, 8 York Place, London, or to E. SHAPCOTE, Esq., (the Secretary of the Society), St. Joseph's Missionary College, Mill Hill, London, N. W.

"Go ye into the whole world and preach the Gospel to every creature." Mark, 16.

"Blessed is he that understandeth concerning the needy and the poor: The Lord will deliver him in the evil day."—Ps. 40.

IN MEMORIAM.

This well written tribute to the memory of one who was once a waif of society, shows what gems may thus be found to reward the diligence of Christian effort. It also shows that these jewels are not confined to the white race alone.

Emma A. Morgan.

This young girl who recently left her earthly home and was taken to the place prepared for her in her "Father's house," was first brought to our notice by a kind hearted physician, and his estimable wife, who during the war left us to take charge of a hospital at New Orleans. They found her in an asylum for colored children, though neither her complexion or features indicated African blood. After a time, Emma came to us, and was adopted by the "Ladies' Benevolent Society," whose ward she remained to the time of her death.

She was at once placed at school under the care of a lady who soon discovered in her new pupil the elements of worth and usefulness. Thus encouraged by kindness and sympathy she soon evinced a strong desire for knowledge, and as she rose from one department of the school to another, she secured the esteem of her teacher and the respect of her fellow pupils.

The Sunday-school teacher, in whose class Emma was, during the five years of her stay among us, says that for diligence, serious attention, and eagerness to learn the truths of God's word, (all so new to her) she was an example to the whole school. She was naturally sensitive and retiring, and possessed of more than ordinary native refinement; was neat and orderly, and remarkably conscientious.

Advancing in knowledge, she formed one earnest, serious purpose in life, that was, to become fitted for a teacher to the freedmen of the South. From this purpose she never swerved; but studiously and patiently applied herself to attain her cherished object.

She had made very respectable attainments, when laid aside by a severe and protracted illness, during which she was uniformly patient and uncompromising, though her sufferings were extreme. Her trust was in the Lord Jesus, whom she had taken for her friend and Savior more than a year before.

To one who sat by her a few days before her death she said, "I should like to get well; and I know if the Lord has

anything for me to do, he can raise me up and help me to do it; but if not, he will take me to himself." On one occasion, after forty-eight hours of great suffering, when it would seem that all the powers of heart and flesh were exhausted, her pastor called, and prayed with her; she followed in an audible voice committing herself entirely to her Savior, whom she knew would do right. The gratitude of this young girl was very touching: she highly appreciated every little act of kindness or attention paid her. During her last sickness her hand was always extended as any one approached her bedside; and thanks spoken, so long as she was able, for a bit of ice, or a spoonful of water. Among her little treasures were found carefully marked and nicely kept, several little tokens of regard from those who had felt an interest in her.

The little sum of money ($6.21) herewith enclosed, was the gift of a loved teacher. As this dear child's long cherished hopes and plans of going as a teacher are cut off, it is desired her little store of worldly goods may be the means of good. Her neatly kept wardrobe goes to the Home for the Friendless in Chicago, and the contents of her little treasury to the American Missionary Association, under whose auspices she would have loved to labor.

Born in slavery — adopted into the family of the Great King—

"Another gem in the Savior's crown,
And another soul in heaven."

F. S. R.

Grinnell, Iowa, June, 1872.

BOOK NOTICE.

THE PSALMS; With Notes, Critical, Explanatory and Practical, Designed for both Pastor and People. By Rev. Henry Cowles, D.D. New York: D. Appleton & Co.

Dr. Cowles has laid the Bible-loving public under renewed obligations by adding this volume on the Psalms to his other valuable commentaries on the sacred writings. His mission in these volumes seems to be like that of Ezra, who read the law "*and gave the sense.*" We have here no machinery of criticism and no common place exhortation, but an earnest and successful aim to present to the reader just the meaning of God's word. But we have no room for extended remark. We will do what we are sure will be of much more value to the reader—introduce him to a very fine sketch from the preface of the volume, showing that the Psalms were the *outgrowths of revival periods.*

"Let us compare Jewish Psalmody with Christian in point of *historic growth.* It is well known that Christian Psalmody has been largely the product of special epochs; e. g., we have one installment from the early Christian centuries—the work of the fathers in that memorable Christian age. We have another installment from the pious men of the middle ages—Bernard Aquinas, etc. Some contributions come in from the age of the German reformation; more and richer still for our mother tongue from the revivals of the eighteenth century—the age of the Wesleys, Watts, Cowper and Doddridge; and, finally, an immense accession from the quickened piety, and the missionary zeal of the nineteenth century. Comprehensively our Christian Psalmody has been the natural product of revival periods. The same is true of Jewish Psalmody. The age of David was remarkably one of religious revival. An earnestly pious King became under God the means of a quickened religious life among the people. True, it took on to some extent a martial tone, and developed itself in the faith and heroism of bloody wars against the idolatrous enemies of Israel; but it was none the less a revival of the religious element, and manifested itself delightfully in the public worship of the sanctuary. Sacred song became a necessity to supply the national want of so much quickened religious emotion; so here we have the first installment of Psalms and odes suitable for public religious worship. The next religious epoch, fruitful in fresh songs for the sanctuary, was precisely the next considerable reformation, viz: that under Jehoshaphat. The great military event of his time, sketched so vigorously in second Chron. 20, gave occasion, apparently, to two very stirring odes (Ps. 47 and 48, and, perhaps Ps. 83.) The second book of Psalms (42-47) was probably brought together and added to the Psalter, shortly after this revival period. More extensive, &c., &c."—

But our limited space forbids copying all of this interesting historical statement. The reader must buy the book to see the rest of it, and its development in the details.

THE FAMILY.

DARE AND FLUFF.

BY MARY F. WATERBURY.

Dare and Fluff were the two pets of the Rivers children. Millie thought no dog could equal Fluff in point of beauty, and John and Hubert declared that never was there a dog so brave and useful as Dare.

"Didn't he save my life once?" John would ask. "Didn't he pull me out of the water and keep me from drowning?"

"Fluff is good for something, too," Millie

would urge, sinking her little, soft hand in the white, silky fur. "He is a little beauty, and oh! so cunning! He carries everything he can into his kennel, and—and," then with sudden appeal to her mother, "don't you think pretty things are just as nice as great, big, useful ones?" and she looked scornfully at Dare.

"Pretty things have their use," said her mother, "but it is better to be useful and pretty too. Fluff does the best he can, but I know a little girl who thinks if her hair has just so many curls, and her ribbons are becoming, that she need do nothing with her hands; but need only sit around to be looked at."

"O mama!" and Millie's face was of as beautiful a scarlet as the bow that fastened back her curls. "Don't you think I am of any use?"

"I think," said her mother quietly, "that you are a little like Fluff, and that I should like to have you more like Dare. I mean that I should like to have you ready to help others, and to be more brave about some things, such as going to bed in the dark for instance."

"What does Dare do to help others?" asked Millie.

"He carries your dinner to school, for one thing, little Miss Moffatt," Hubert said; but Millie did not reply, because she objected to being styled "Miss Moffatt."

Not long after this conversation, Millie had occasion to see and admit that Dare was much more useful than cunning little Fluff.

One Saturday morning they started to go to their Uncle Hubert's, who lived about a mile from them around the base of Pine Hill. In summer they often went over this hill, and enjoyed the romantic possibility of being lost. The tall pines, deep gullies, steep hills, and swift brooks, made it then a pleasant walk, but in winter it was quite unsafe for little feet. Still, Dare was with them, and the sun shone brightly, so they ventured on the snowy hill-side. For some time they enjoyed the fun of racing up and down the short hills; but at the top of a deep descent which ended in a deep gully, Hubert's feet slipped, and as he was holding Millie's hand down they went together, on and on, grasping now at a frozen bush, now at the air, until they landed in the gully.

When John reached them, Hubert lay perfectly still, so near fainting that he could scarcely speak, and Millie was crying from fright and the pain of her bruises.

In an instant, John saw what must be done, and, turning to Dare, said in low, distinct tones, as he pointed first toward Hubert and Millie, then toward home:

"Go home, Dare. Do you hear, sir? Go home."

Dare's great brown eyes saw how matters stood at a glance. He licked Hubert's pale face, rubbed his head against Millie's arm, then ran off as fast as he could go.

Millie and John succeeded in so far restoring Hubert that he could stand, and even walk slowly, with their assistance; then John remembered old Dick's deserted hut, which was not a great way off, and after much pulling, lifting, urging, and some tumbles, they reached it, and, cold and faint, sank down on the heap of straw in the corner, to wait as patiently as they could.

After what seemed a long time to them, and when Millie and Hubert had almost gone to sleep from weariness and cold, a puffing and panting was heard, and there was Dare with a flask of wine about his neck, and a little behind him were Mr. Rivers and good, stout Joe, the hired man. Mr. Rivers lifted Millie in his arms, Joe took Hubert on his back, John and Dare ran on before, and so they went home.

Millie was glad to see Fluff, and held and petted him all the evening; but, before she went to bed, she put her arms around Dare's neck, and said, looking shyly through her curls at her mother:

"You dear old Dare! It *is* better to be useful and brave than just nothing but pretty."—*Young Reaper.*

The bee loves the West so dearly, that it is not found beyond the Ural mountains, and at the beginning of this century, great pains had to be taken to carry it into Siberia. Unknown to America, it had no

sooner reached our shores in 1675, than it spread, with amazing rapidity, all over the continent. "The fly of the English," soon became an abomination of the Indian, because its appearance in the woods was to them a sure sign of the coming of the white man. Even now it leads the great movement towards the West; first is heard the busy humming of the bee, then the squatter's weighty axe, and after him the German's strange jargon.

SCHELE DE VERE.

LETTER TO THE TREASURER.

MUNNSVILLE, N. Y. April 22, 1872.

I herein enclose a check of two hundred dollars on Oneida Valley National Bank, to be used by the A. M. Association, in accordance with the wishes I heretofore expressed and subject to the payment of annual or semi-annual interest during my life. The interest will amount to so little I do not care to have it sent oftener than annually, unless I should increase the donation and request it.

This offering is very small in proportion to what is requisite to carry forward in our Master's vineyard the Heaven-appointed work of eradicating the noxious weeds produced and so long cultivated by slavery, but I would hope it may help a little.

The accounts from Atlanta University and some other institutions are truly cheering, and, indeed, the gradual advance of light and knowledge throughout the South seems encouraging, but when I take a general view of the great field in which the Society is laboring I perceive there is much to be done and may the Lord send you adequate help to accomplish the work.

A friend of humanity,

MANDANA BARBER.

RECEIPTS

FOR JUNE, 1872.

MAINE, $111.00.

Bethel. Second Cong. Sab. Sch.	15 00
Castine. Mr. and Mrs. S. Adams, to const. ALFRED G. ADAMS, L. M.	30 00
Falmouth. Cong. Ch.	12 35
Farmington. Cong. Ch. *for a Teacher*	17 65
Hallowell. "A Friend"	5 00
Sheepscott Bridge. Amos Fly	25 00
Weld. Cong. Ch.	5 00
Woolwich. R. and N. P.	1 00

NEW HAMPSHIRE, $540.

Antrim. "Friends" by I. Wright	24 00
Concord. Irenus Hamilton and Wife for *a Pupil, Atlanta U.*	20 00
Fitzwilliam. Mrs. L. Hill	1 50
Gilsum. Cong. Ch. $17.50, Individuals Meth. Ch. $11.	28 50
Hinsdale. Cong. Ch	22 10
Lebanon Thomas Choate	5 00
Manchester. "A Friend"	25 00
Marlborough. Cong. Ch. $23.13, and Sab. Sch. $1.25	24 38
Milford. Cong. Ch. to const. MRS. ABEL C. CROSBY, MRS. JOHN E. FOSTER, MRS. ADDISON HEALD and MRS. D. S. BURNHAM, L. M's	147 34
Milton. Rev. Frank Haley *for Ch. at Macon, Ga.* and to const. MRS. R. JANE HALEY, L. M.	50 00
Nashua. Pearl St. Cong. Ch.	85 43
Piermont. Cong. Ch.	15 00
Wilton. Second Cong. Ch.	91 75

VERMONT, $302 93.

Brattleborough. Mrs. B. H. D.	50
Benson. Cong. Ch.	9 20
Chelsea. Cong. Ch. $45, S. Douglass $5, Miss A. G. H. $1.	51 00
Cornwall. Cong. Ch.	49 60
Danville. Cong. Sab. Sch.	10 00
Johnson. Cong. Ch.	21 00
Ludlow. Cong. Ch.	13 30
Lyndonville. Cong. Ch	12 50
Manchester. Miss Emeline Kellogg	10 00
Middlebury. Cong. Ch.	31 86
North Ferrisburgh. W. D	1 00
Pittsford. Joseph Davison	5 00
Thetford. Cong. Ch.	19 60
West Dover. Rev. S. H. A.	1 00
Westford. Cong. Ch.	15 00
West Hartford. Cong. Ch.	10 81
Whiting. Cong. Ch.	10 00
Williston. Cong. Ch.	29 56
Wilmington. Cong. Ch. (ad'l)	2 00

MASSACHUSETTS, $5,830.97.

Andover. Phillip's Academy, b. of Books *for Fisk U.*	
Arlington, Cong. Ch.	71 42
Ashburnham. Marshall Wetherbee	5 00
Ayer. Simeon Burt	2 00
Belchertown. Cong. Ch.	54 60
Boston. Park St. Ch. (in part) $269.76, Berkley St. Ch. $140, Cong. Pub. Soc. $15.60, Am. Ed. Soc. $15.60, H. C. K. 50c.	741 46
Boxborough. Cong. Ch.	10 50
Brookline. Harvard Cong. Ch.	385 61
Brookfield. Miss S. Jennings *for Plym. Ch. Montgomery, Ala.*	2 00
Burlington. Young Ladies' Miss. Soc. for *Atlanta U.*	25 00
Chesterfield. Rev. Edward Clarke	5 00
Chicopee. Third Cong. Ch.	85 50
Concord. Cong. Ch.	41 25
Dalton. Cong. Ch. to const. MRS. R. S. BILLINGS, L. M.	41 30
East Abington. Cong. Ch. to const. CHARLES H. CURTIS, JOSIAH A. TOFREY, WILLIAM W. POOLE, L. M's	100 00
East Boston. Maverick St. Ch. *for Beach Inst.*	25 00
East Hampton. First Cong. Sab. Sch.	105 18
East Hawley. Cong. Ch.	9 10
Framingham. Mr. White *for Plym. Ch. Montgomery, Ala.*	5 00
Fitchburgh. J. M. Farnsworth	2 00
Gardner. First Cong. Ch.	147 80
Gloucester. J. O. Proctor, for *Plym. Ch. Montgomery, Ala.*	20 00
Goshen. Mrs. Wm. Tilton	2 00
Grantville. Cong. Ch.	25 21
Groton. ———	20 00
Hanover. First Cong. Ch.	6 00

Holliston. "A few Ladies" $1. and b. of C. 1 00
Hyde Park. 4 b. of C. ....
Lowell. G. T. W. 50
Longmeadow. Ladies' Benev. Soc. 22 45
Malden. Cong. Ch. for *Lincoln Inst.* 150 00
Monson. Cong. Ch 75 00
Monterey. M. S. Bidwell, for *Berea C.* 100 00
Middleborough. First Cong Ch. 16 20
Newton. Ladies' Sewing Circle $30. "A Friend" $20 for *a Church at Byron Station, Ga.*—Ladies' Sew. Circle, b. of C. 50 00
Northampton. "A Friend" $500.—Mrs. L. S. Sanderson $25. and First Cong. Ch. $25. for a *Pupil, Atlanta U.* 550 00
North Amherst. Cong. Ch. 95 00
North Bridgewater. Porter Ch. Sab. Sch. for *Plym. Ch. Charleston, S. C.* 25 00
North Brookfield. First Cong Ch. 294 01
Norfolk. Mrs. Clark, bdl. of Books. ....
Reading. Bethesda Ch. 60 00
Salem. South Cong. Ch. $421.19, Miss M. Whipple $5. Miss E. F. P. $1. .... 427 19
Saxonville. Edward's Ch. 44 00
Sherborn. Cong. Ch. 18 00
South Abington. Cong. Ch. to const. HORACE REED and DEA. SPENCER VINING, L. M's 60 00
South Deerfield. Sab. Sch. Miss. Ass'n. 28 13
South Dennis. Cong. Ch. 5 00
South Weymouth. Cong. Ch. to const. F. B. GAMWELL, L. M. 50 00
Springfield. "Unabridged" 1000 00
Stockbridge. "A Friend" 2 00
Stoneham. P. Stevens 2 00
Pepperell. Cong. Ch. 14 00
Peru. Cong. Ch. 12 00
Plymouth. Second Cong. Ch. 13 65
Taunton. Trin. Cong. Ch. $241.—Winslow Sab. Sch. for *a Pupil* $50. .... 291 00
Webster. Cong. Ch. 20 00
Westhampton. "Friends" for *a pupil, Atlanta U.* $25.—Cong. Ch. $22. .... 47 00
West Roxbury. South Evan. Ch. $88.55. S. D. and E. W. Smith, six organs, val. $600. 88 55
Whately. Cong. Ch. 9 28
Williamstown. By Miss Clara Maynard for *Atlanta U.* 25 00
Winchester. Cong. Ch. for *room Talladega C.* 25 00
Woburn. Miss H R. 50
Worcester. Union Ch. 171 58
——— "A Friend" 100 00

RHODE ISLAND, $827.15.

Bristol. Cong. Ch. for *a Teacher* 247 17
Pawtucket. Central Falls Cong. Ch. Robert Cushman $300, ($30. of which to const. MRS. HULDA GAGE, L. M.) Rev. James H. Lyon $20. E. L. Freeman $10. Mrs. Hulda Gage $5.25 .... 340 25
Providence. Central Cong. Ch. 239 73

CONNECTICUT, $1,754.74.

Branford. Cong. Ch. 18 00
Brookfield. Rev. W. B. $1. Rev. R. W. 50c. 1 50
Bridgeport. Second Cong. Ch. 161 51
Clinton. "Friend" for *a Pupil, Atlanta U.* 50 00
Colchester. First Cong. Ch. 150 45
Columbia. Cong. Ch. 17 60
Cornwall Bridge. Mrs. J. B. 1 00
Eagleville Cong. Ch. 24 00
Ekonk. Rev. Joseph Ayre for *Straight U.* 25 00
Exeter. Cong. Ch. 15 20
East Hartford. Cong. Sab. Sch. 100 00
Fair Haven. By Miss E. W. Abbott for *a Pupil, Atlanta U.* 11 00
Franklin. Cong Ch. ($10 of which bal. to const. JAMES C. BUSHNELL, L. M.) 40 00
Gilead. Cong. Ch. 37 55
Goshen. Cong. Ch. 18 90
Greenwich. Second Cong. Ch. 143 00
Hartford. John H. Goodwin $50. to const. MRS. JOHN H. GOODWIN, L. M.—David Clark $25, for *Beach Inst.* 75 00
Meriden. 1st Cong. Ch. $111.($30. of which from Edmund Tuttle and Chas. L. Taylor, to const. CHAS. SAMUEL TAYLOR, L. M.,)—Center Cong. Ch. $50. .... 161 00
New Britain. Mrs. Louisa Nichols. 25 00
New Haven. North Ch., $175,—Mrs. Adee $2., *for Plym. Ch., Montgomery, Ala.* 177 00
North Canaan. Cong. Ch. 39 08
Norwich. W. A. Buckingham $25. *for Beach Inst.*—Broadway Sab. Sch. $30. *for a Pupil, Atlanta U.* 55 00
Plantsville. H. D. Smith $50., *for Beach Inst.*, Cong. Sab. Sch. $16.95, *for a Pupil Atlanta U.* 66 95
Rockville. First Cong. Ch. to const. EDWIN G. BRIGHAM, EDWIN SYMONDS, FRANK N. STICKNEY, MRS. MARTHA A. KELLOGG and MARY H. BINGHAM, L.M'S. 165 00
Sherman. Cong. Ch. 24 00
Southbury. Cong. Sab. Sch., bal. to const. DEA. DAVID M. WHEELER, L. M. 14 00
South Manchester. Mr. and Mrs. Frank Cheney, *for Beach Inst* 25 00
Southport. Cong. Ch. 106 00
Unionville. MRS. S. H. Dunham. 2 00
Whitneyville. Oliver F. Treadwell, M. D. 5 00

NEW YORK, $826.50.

Auburn. Rev. H. S. Huntington. 5 00
Berkshire. First Cong. Ch. 25 00
Brooklyn. Plymouth Ch., Jonathan W. Hayes 20 00
Clifton Springs. Dr. Henry Foster, *for Atlanta U.* 25 00
Columbus. Cong. Ch. 7 00
East Wilson. Mrs. Sophia W. Halsey $100. C. M. Clark $3. .... 103 00
Geneva. Mrs. Harriet Jones. 5 00
Himrods. Miss Maggie H. Ayres. 5 00
Homer. Cong. Ch., by Mrs. E. Root $75. for *Berea C.* and $75. for *Hampton N. and A. Inst.* 150 00
Lincoln. James Newhall, to const MRS. ALTA M. DEWEY, L. M. 30 00
Lockport. Hammond Sab. Sch. Class Cong. Ch. $5., E. C. Ayre $5., for *Plym. Ch., Montgomery, Ala.* 10 00
New York. Wm. Walter Phelps $100. for *a Pupil Atlanta U.*—Mrs. W. B. Hatch $100—Mrs. William E. Dodge $50. for *Church at Corpus Christi, Tex.*—MIS. F. P. Schoals $25., Church of the Puritans $15., Dr. A. C. Ball $5.—Rev. G. D. Pike $5., *for a Pupil, Atlanta U.* 300 00
North Pitcher. Cong. Sab. Sch. 7 25
Oswego. Cong. Ch. 76 75
Penn Yan. C. A. Hamlin, *for a Pupil, Atlanta U.* 5 00
Rome. John B. Jervis. 20 00
Rushville. First Cong. Ch. 10 00
Seneca Falls. Mrs. Nancey Dey for *Atlanta U.* 20 00
Syracuse. "C." 2 50

NEW JERSEY.

Paterson. First Cong. Ch. 20 05

PENNSYLVANIA, $127.75.

Craigsville. J. C 25
Jones' Mills. Annie Overholt. 3 00
Kasson. Mrs. Laura Bond $50. in memory of Dea James Bond—$25. in memory of Joseph G. Bond, for a room *Talladega C.*—J. A. Bond $5. .... 80 00
Mercersburg. G. N. A. 1 00
Philadelphia. M. A. Longstreth $30., *for a pupil Atlanta U.*, and to const. WM. C. LONGSTRETH, L. M.—Plym. Cong. Ch. $13.50 .... 43 50

KENTUCKY.

Lexington. Normal Sch. $136., "Friends" $50. .... 186 00

TENNESSEE, $2,271.82.

Chattanooga. Pub. Funds $340.—Rev. E. O. Tade $6. for *a Pupil, Atlanta U.* 346 00

Memphis, Le Moyne Inst. $226., Receipts of an Exhibition $314.15 ..... 540 15
Nashville. Fisk University 1385 67

NORTH CAROLINA, $20.77.

Dudley. Sale of Land $14.30, Other Sources $4 47 ..... 18 77
Plymouth. A. Hicks 2 00

SOUTH CAROLINA, $184.13.

Charleston. Avery Inst 179 13
Winnsborough. By S. A. Finney 5 00

GEORGIA, $2,775.65.

Albany. Freedmen 147 10
Andersonville. Sumter Sch 179 17
Atlanta. Atlanta U. $1070.45, Other Sources $101.75,— Col. J. R. Lewis for a *Pupil, A. U.* $11.,—Pub. Sch. Fund $300, Other Sources $5. for *Storrs' Sch* 1,488 20
Augusta. Miss S. A. Hosmer for *a Pupil, Atlanta U* 11 00
Golding's Grove. Freedmen, by E. A. W. 55 00
Macon. Lewis High Sch 87 15
Thomasville. Freedmen, by Miss P. M. L. $202.15, Freedmen, by Miss F. G. $199.. 401 15
Savannah. Beach Inst. $358.29, Other Sources $48.59 ..... 406 88

FLORIDA, $269.

Gainesville. Sab. Sch., by Miss E B. E... 18 00
Monticello. R. C. L 1 00
Tallahasse. Freedmen, by S. W. P 250 00

ALABAMA, $1.662.

Montgomery. Pub. Sch. Fund $50., Other Sources $3 ..... 53 00
Marion. Pub. Sch. Fund $1080., Sale of Land $23., Lincoln Sch. $4.80 ..... 1,107 80
Selma. Pub. Sch. Fund $495, Other Sources $6.20 ..... 501 20

MISSISSIPPI.

Raymond. Freedmen 1 00

MISSOURI.

Kidder. S. C. Coult 5 00

LOUISIANA, $136.

Baton Rouge. Freedmen 6 50
New Orleans. Straight University $126.50, Howard Cong. Ch. $3 ..... 129 50

TEXAS, $156.60.

Austin. Freedmen 16 55
Galveston. Barnes' Institute 82 05
Indianola. Pub. Sch. Fund 50 00
Paris. Freedmen 8 00

OHIO, $464.

Braceville. "A Friend." 10 00
Cincinnati. Allen & Co. $25., Rent $25., M. Grosvenor and Wife $20 ..... 70 00
Ellsworth. Henry Beardsley 10 00
Four Corners. First Cong. Ch 3 20
Mantua. Cong. Ch 8 85
North Madison. W. H. J 50
Oberlin. Alfred Beecher $292.28, Unity Ch. $3., Rev. S. G. Wright $2 ..... 297 28
Paddy's Run. Sabbath School 42 67
Randolph. Rev. S. Cole 5 00
Saybrook. Rev. W. W. F 50
Ravenna. George Stowe 10 00
Ripley. Mrs. Mary Tweed 5 00
Yellow Springs. J. K 1 00

INDIANA, $59.

Franklin, Prof. D. Moore 5 00
Hamlet. Mrs. M. B. French 2 00
Noblesville. Geo. L. Haworth 2 00
Vevey. George Hastie $30, Charles Hastie $20 ..... 50 00

ILLINOIS, $442.55.

Chicago. C. G. Hammond $100., Leavitt St. Cong. Ch. $60 ..... 160 00
Coe. A. F. Hollister 5 00
Galva. "E. D. M." 2 00
Lyonsville. Cong. Ch 20 00
Mendon. Mrs. Jeannette Fowler $5., Mrs. Scheiffelin $2., Cong. Sab. Sch. $1.50., Mrs. M. T. B. $1., Others 50c 10 00
Paxton. J. Bushnell 17 00
Peoria. Main St. Cong. Ch 127 00
Quincy. First Union Cong. Ch 75 00
Roseville. Cong. Ch., (of which $3. *for Chinese*) 21 00
Woodstock. Cong. Ch 5 55

MICHIGAN, $96.78.

Adrian. Stephen Allen $7., Cong. Ch. (ad'l.) $1 ..... 8 00
Birmingham. Mrs. A. D. Stickney 1 25
Columbus. Cong. Ch 6 63
Detroit. Cong. Sab. Sch., *for a pupil Atlanta U* 25 00
Fairfield. J. L. D 50
Grand Rapids. H. J. Hollister 10 00
Howell. E. F. Gay 5 00
Lodi. Cong. Ch. ($10. of which from Eli Benton.) 22 00
Olivet. Mrs. F. C. Lathrop, *for Scholarship S. U.* $10., Cong. Ch. (ad'l.) $6.40... 16 40
Ypsilanti. F. C. Crittenden 2 00

IOWA, $114.46.

Burlington. Mrs. Joseph Everall 5 00
Cass. Cong. Ch., (ad'l.) 1 50
Chester. Cong. Ch. (ad'l.) 11 60
Dubuque. G. D. Wood for *a Teacher* 30 00
Grinnell. Emma A. Morgan, deceased, $6.21, Mrs. S. F. R. $1 ..... 7 21
Jamestown. Cong. Ch 15 00
Marshalltown. Cong. Ch 9 15
Quasqueton. Cong. Ch 15 00
Stacyville. Cong. Ch 20 06

WISCONSIN, $230.25.

Bloomington. Cong. Ch 8 00
Ironton. Rev. H. H. H 1 00
Watertown. Cong. Ch 21 25
——— "A Friend," by Mrs. J. Porter, ($100. of which for *Church at Corpus Christi, Tex.*) 200 00

MINNESOTA.

Northfield. Cong. Ch 41 91

KANSAS, $145.

Lawrence. Plymouth Cong. Ch 140 00
Wyandotte. Mrs. L. B. Perry 5 00

ARKANSAS.

Lake Village. Freedmen 80

CALIFORNIA, $126.56,

San Francisco. First Cong. Ch. $118.56, Fourth Cong. Ch. $6 ..... 124 56
Sacramento. Chinese 2 00

OREGON.

Portland. Mrs. Anna M. Bancroft, to const. Rev. A. L. Lindsley, D.D., Rev. Geo. Burton and Rev. John Rosenburg L. M's 100 00

DOMINION OF CANADA.

Sherbrooke. "A. D. Q." 5 50

ENGLAND.

——— Collection in England, by Rev. J. W. Healy, D. D 97 10

Total. $19,932.97

WM. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.

2. CLOTHING, of all kinds, for the suffering Freedmen.

3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.

4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat —will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed *to your post-office.*

2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes.*

3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO. C. H. Howard, 204 West Madison St.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.